

A N  
EPISTLE  
O F  
INFORMATION,  
EXHORTATION,  
A N D  
CONSOLATION.

To all such as are distinguished by Names  
of *Reproach* and *Ignominy*; Nevertheless,  
retaining the *Testimony* of a good Con-  
science towards God and all men.

Containing also,  
A Sober REBUKE for former Sloathfulness.

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By *John Onley*, a Servant of Jesus Christ.

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*London*, Printed for *Francis Smith*, at Sign of the Elephant  
and *Castle*, without *Temple-Bar*, 1661.

1219

EXE



*An EPISTLE of Information, Exhortation,  
and Consolation to all such as are distinguished  
by Names of Reproach, &c.*



O all the Children of God, through Faith and Obedience of the Gospel of Jesus Christ, of what Sect, and by what Name soever, disgraced, dignified, or distinguished; *Grace, Mercy and Peace* from God our Father, and the Lord Jesus; With all Spiritual Wisdom, Strength, Valour, Stability, Patience, Self-denial, &c. to you be continued, multiplied and encreased; that as on the one hand the Nobleness of our Extraction, and most Magnificent Possession, and yet greater and far more admirable Right in Reversion, may make us elevate our Minds in the highest Region, above that gross and earthly Body, that the black Monarchy of the Prince of Darkness is erected in, & the poor blind World is benighted with, and captivated by, scorning and utterly condemning those earthly Pleasures and faint Conceptions the Earthly Mind is forming to it self, to take Comfort from, that shall shortly be ingloriously dash'd and precipited, being *Expiring Glories*; whilst we, moving in our own Sphear, beyond and above their Region, may be without fear of being Let by their faint Opposition, go safely on from *strength to strength, till we all appear before our God in Sion.*

Yet on the other hand, Considering, how unworthily we have walk'd of this Vocation, and unsutable to this Profession, and unbeseeming the Children of so high a Father, and Heirs of such a Glory, though we were taken from Prison, Death and Condemnation, and raised undeservedly to such an Eternal weight of Glory, yet have we grieved the Spirit of our God,

by-our estrayings from him ; from the sight of which ( which I shall in a few words present to my self and you ) shame, sorrow and confusion of face lies before us ; yet through a right use of it, we may be bettered by it, when we have seen it, and have smarted for it.

1. What a deal of Rust, Dross, and Corrupted matter hath contracted it self to us, by our Motion through various Dispensations, even to the provoking of the Lord to arise, and shew his Displeasure against us, by the Symptoms of some straits approaching near us, that are the best and only Remedies for us, as of old, when *Israel* was in a waste howling Wilderness, in a Land of Desarts and Pits, and the shadow of Death, she was then *Holiness to the Lord* ; but when to crown all their Sufferings with signal Mercies, the Lord brought them into Houses that they did not build, and Vineyards that they did not plant, how quickly was those occasions of Praise, turned into a dreadful Apostacy from the Father of those Mercies ? Shall we need to parallel our Conditions, our former Egyptian slavery, with God's eminent Deliverance, by the out-stretched Arm of his Power and Providence, with our yearnings of Spirit then after him is yet memorable ? and for our after-declinations, we may it's probable, have it so legible, that we may run and read our *Sin* in our *Punishment* : There is a Judgment begun, and it will go round ; the Furnace is preparing, and that Fire therein will be that Proving, that will manifest the Verity of each man's building, only the Refined Gold will remain, and it's the Dross alone we shall lose, and by that Loss become Rich ; though the Sinners in *Sion* be afraid, and fearfulness surprising the hearts of the Hypocrites ; our number being thereby lessened, and much of that bulk we made a shew of in our selves being consumed, yet shall we be not thereby weakned ; But Oh how mighty ! Oh how great ! Oh how strong shall we be by that Loss, that Little, and those Few that will be left, standing by it self, will exceed even it self as it stood in common with the rest ? why then should we stand afraid of that Poverty by which we become rich, or that Loss by which we get gain ?

2. What a Stir and Commotion, and Hurli-burly hath been raised,

raised in our Souls ? partly by false and contrary Interests we had espoused to our selves, partly by our various Expectations, Helps and Reliefs, to secure them to us (having plodded on in a heartless, lifeless Profession, in conjunction with a vigorous pursuit after, overtaking of, and being possessed with Rest, as we thought, in the *World*) running in the way of *Egypt*, after *Asker* and *Jareb*, putting Confidence in an Aim of Flesh, saying to the work of our hands, Ye are our gods, when in Returning and in Rest we should have been saved, Quietness and Confidence should have been our Strength, but we would not, &c. Therefore are we like to be left as a Beacon on the top of the Mountain, our way hedged up with Thorns that we may no more find those Paths, but reduced into the Wilderness, a place of Desarts, Pits, Drought, and shadow of Death ; that necessity and want of what we would have enjoyed, might we had our wills, may inforce us with the proud Prodigal, to return to our Father, thankfully accepting what we formerly lightly esteemed, which his ever-to-be-magnified Grace still holds forth to us, which now we begin to experience the worth of, the Commotions in our Souls being stilled, and our prodigal Expectations come to nought, that formerly so clamored in our Souls, that the Voice of the Lord could not be heard. - Oh how attentive, watchful and diligent are we now, for which formerly we took little notice of, how home, direct and facile is its entrance ! Now, speak Lord, saith the Soul, and I will hear ; appear, and I am ready ; lead, and I will follow ; command, and I will obey : wee'l never say more to the works of our hands, Ye are our gods ; for in *Thee* alone the Fatherless findeth Mercy.

3. What a large measure of Light, Time, Peace and Liberty have we had from the Lord, beyond what former Times, and, it may be, latter shall enjoy, whereby through the faithful Improvement of which, what manner of Persons might we have been, not only in our own inward Injoyments and Fellowships, but also to the poor, blind World, captivated by the Devil ; as also to those who hang in the Birth betwixt Heaven and Hell, that see but like the half-cured Blind-man, Men like Trees, that *saia* would move toward *Sion*, but through the  
weakness

weakness of their sight, the false Representations of the Devil, together with the Dust we by our Contentions have raised, and darkened the way with, that he knows not how hardly to set one foot forward, in order thereto.

And yet, Oh how too truly may we behold how we have hid our Talent in a Napkin, put our Light under a Bushel, whilst we industriously employed our Wit and earthly Mind in making provision for the Flesh, merchandizing with the Commodities of this Life, or else either exercising them in such a cold frozen, heartless, lifeless, customary manner, that we have neither felt, tasted, nor experienced that Strength, Life, Health and Nourishment we might have done, nor by Example, Doctrine and Conversation, &c. have we set others so much as we might have done in the way thereto; or, which is worse, than if we had been born dumb, We have by our time, Light, Knowledge, &c. but for the most part got such an opinionative Profession, centring in certain external Institutions (being by Christ appointed not for Rest but Motion) which, although some of which was perspicuous enough in the word, yet others being of doubtful Interpretation, have (in the way that some have practised them) found strong opposition; We have so studied and employed our Abilities thereabouts, that our participation of the Knowledge of Christ hath got from our hearts into our heads, that instead of sweetning our Souls therewith, and refreshing, enlivening and uniting our Souls to every one in whom the Image of the *Lord Jesus* doth appear, thereby upholding that admirable and ever blessed *Communion of the Saints* in the *Unity of the Spirit* and the *Bond of Peace*, we have (as naturally consequent thereof) to rent the *seamless Coat* of Christ; to broken and divided the Saints in pieces; so wounded and tortured the Consciences of the Tender; so obstructed the Gospels Propagation; so rejoiced the World, making the Wicked to triumph, erected such Trophies to the Devil's praise, that many have been even Factors for Satan, Fewellers for Hell, labouring to bring in more matter for the Everlasting Burning, under pretence of beating down *Babylon*, &c. Christ's *Life* hath been stifled, and *Sion* crucified. Oh what a potent deadly Engine of the Devil have we managed, insensibly

sibly and by unobserved degrees promoted to many-headed *Babel*, by such as would ascend into Heaven alone, the language of whose Workmen the Lord is now confounding, reducing them into one Common Calamity in order to their Re-unity: The Lord give all his people a Sight, a Sorrow, a Repentance to Amendment, with Pardon for this thing.

4. How have we took up our aboad in the Wilderness, saying in our hearts, *It's good for us to be here!* Or, upon the distrust of this Security, removed but to the Suburbs of *Sion*, from whence we might either with ease, Retire at pleasure to the old Residence, or enjoy them in Common together; resting in those things, as the *End*, that by Institution was appointed but as a *Mean* thereto. How violent hath been our motion after Air and Emptiness, whilst the Eternal Pearl hath stood as a thing not worth the laying out our time, strength and industry for the obtaining of? How comfortable hath the Intelligence of our likelihood of enjoying the Worlds Felicity been unto our Souls, whilst those Eternal Enrichments of the Kingdom of Glory have in their most powerful and lively Delineations, made upon us such faint Impressions, esteeming and rather choosing to abide in these dirty houses of Clay, enslaved to the World, our Souls imprisoned from God, and in our earthly dark mind, which is too much predominant; pore up and down with the poor blind World after Rest and Felicity in those uncertain things, that have it not in themselves, Rather than with Noble, Saint-like Resolutions, condemn those childish *Gew-gaws* (that please but the sensitive and most ignoble part) and raise up our Souls into the apprehension of, and pursuit after, and restless motion, till we are possessed with those heavenly Treasures, those durable Riches that give full, comfortable and perpetual Satisfaction; which, till the Soul light upon, and center in, as its End of Motion, Oh how sad and lamentable (by accident) how deceitful and damnable is every sublunary thing that we give our minds to, that we might gain Rest and Comfort from!

5. How little did we hearken after, or take delight in the Appearance of the Harbingers and fore-runners of our Lord's Presence? how little have we been affected with the approach

of the Year and Day of our Deliverance, with the Apprehensions and fore-thoughts of our purchased Possession, and Eternal Unity and Communion with Christ and all Saints in Light; yea, when the Lord hath by the mighty Power of his Spirit in the Mouthes of some of his Servants brought these Things sweetly to our Ears, with the danger of Negligence, Key-coldness, Formality, and the love of this pretent World, that so interposeth, eclipseth and hindreth the Influences of these things from our Souls, that they can take neither Life, Strength nor Refreshment therefrom: How formally, sleepily and forgetfully have we given them Entertainment, as things we were not concerned in, or had no need as yet to trouble our selves about; yea, even in that very Institution by which Christ in what he hath done, is a doing and will speedily do for his Saints, is exhibited and represented? How little have we been refreshed, strengthened, and made watchful to the Day of his Appearance, many rather eating and drinking Condemnation to themselves? first, obstructing and shutting out its Operation from their Souls by their own Unpreparedness, and then go away and report that God was not there to be found, &c.

6. How seldom have we come with hungry and thirsty Souls to, and after the *Bread of Life*, whereby we might have experienced the Word of the Lord to have been more reviving and delightful to our taste than *Honey* and the *Honey-comb*, or any temporal Food to the outward man; and more satisfactory, enriching and desirable than *Gold*, yea, than *much fine Gold*? Oh how oftner rather have we so filled and glutted our Appetites and Affections with *Fleety Provisions*, being rich, full and satisfied before-hand with the World, that the *Word of the Lord* hath been but as an empty sound, which we have only lent our Ears to, going away, poor, empty, miserable, blind and naked, though we see and knew it not!

7. How common hath it been with us to spend much of our time in discourse of the World, our Employments therein, and trading therewith, our Gains and Losse thereby; which, after News from Heaven, our Title thereto, and Interest therein, our thriving or losing in and about those Means of Grace that  
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are Assistants thereabout, in breathing forth our Experience of God's Love, in praising the *Lord* for his *admirable Love* to us-ward, when we were in our Blood, in the estate of Wrath, Death and Condemnation, shut out from the Presence of *God* into Prison, Captivity, &c. that then by the precious Blood of the Son of his Love, He should not only ransom and redeem us therefrom, but by the Power of his Word and Spirit, call us into the insight thereof, and Everlasting Rest, Peace and Comfort thereby; being brought into the Arms and Bosom of himself, and made Heirs of Eternal Glory; also, in magnifying his Mercy to us-ward, in restraining the Power of *Unreasonable men*, from exercising their Cruelty upon us, who would have devoured us quick, whom yet the Lord would not suffer, but was a brazen Wall round about us, that we might have gone freely about the work of our God without molestation; to have enlightened the eyes of the poor blind World, enlivened, warmed and strengthened the weak Saints, confirmed the Feeble, and rejoiced in and with the Strong; in laying in all strength together, with one heart and one shoulder, to bear up, increase and strengthen the Kingdom of the Lord Jesus; rejoicing with the Strong and Honourable, and weeping with the Poor and Miserable, &c. bearing with the Weak and Feeble; and, as Members of one Body, joyned together, and compacted by that which every Joynt supplyeth, according to the *Effectual working* in the measure of every part, *making increase in the Body unto the Edifying of it self in Love*. Oh! how negligent have we been in these necessary heavenly Duties, bearing the name of *Churches, Saints and Christians*, when to the Life of Christ we have been almost strangers!

8. How little have our hearts been rent, our souls grieved, and we sighed and cryed, pouring out our souls before the Lord for the Abominations committed in these Nations, not being inferior, if not exceeding the Wickedness of *Sodom*, for, and on which God rained down from Heaven *Fire and Brimstone*, and made an utter desolation thereof! How is the Name of our God every day blasphemed, his *Laws* and *gracious Precepts* derided, and his *People* shamefully entreated; and, as Mr. Baxter

Saints Rest,  
pag. 251.  
Part 2.

said of the Times some late years past, *That it was as much as a Mans Estate at least was worth to hear, a Sermon abroad, when he had none, or worse, at home; to meet for Prayer, or any godly Exercise; and that it was a matter of Credit, and way to Preferment, to revile at, and be enemies to those that are most Consciencious; and every where safer to be a Drunkard, or an Adulterer, than a painful Christian; and that multitude of humane Ceremonies took place, when the Worship of Christs Institutions was cast out!*

So, by reason of the abuse of the King's Indulgence, of about Thirty Persons, whom in that we had no compliance with, nor knowledge of, together with the over-violent activity of his Majesties subordinate Minitters in executing of his *Proclamation* against us (though we believe they know in their own Consciences we are free from the *first*, and consequently not concerned in the *last*) with their negligence, in not executing his *Proclamation* against *Debauchery* and *Prophaneness*; such into many places having free liberty to act Villany: It's come to that passe, that if a few sincere Christians meet together in the fear of God, to build up one another in their most holy Faith; to exhort, comfort, confirm and strengthen each other in the *Wayes* of God, according to the *Command of Christ*, and the *Example* of the *Primitive Saints*; to which Work the Lord having promised, and God's People sweetly experiencing his Presence; We must be presently apprehended, and carried to a Justice, and so to the Jail; yea, some of us threatened for reading the *Scriptures* in our Families; when if we would swear, game, be drunk, and lie at an Alehouse, Twenty together day after day, or stand in a Market an hour or two together, to hear the *Apostles* of the Devil and *Factors* of Hell, about and on the *Market-Cross*, with their *Ungodly Songs* and *Speeches*, and idle, *shameful Deeds* and *Gestures*, to provoke to vanity, both *Hearers*, *Speakers* and *Singers*, shall have free Liberty; when if in the same place, (as some with grief of heart can witness) one doth but say, [*Repent of this Folly, and turn to the Lord, His Day is at hand*] he shall have company about him presently to lag him forth of Town,

Town, as not sufferable therein ; Which had it been amongst *Pagans* and *gross Heathens*, we might have the less marvelled ; but to see it amongst those, that profess in words to be *Christians* : Oh ! what Lamentations , bitter Cryes, Sighes and Tears, and heart-rendings doth this call for ! what Humiliations, Watchings, Fastings, Prayings, Speakings often one to another, and to the Lord, *to forgive, to strengthen, uphold and comfort* his People in this day ; and to *inform, counsel and direct* the King, with the Magistrates of this Nation, in the performance of that which may bring down a *Blessing* therewith, and a *Settlement of Peace* with *Truth* thereby, and that they may see in what the *Strength and Safety* of a Nation stands in ; In the performance of *Righteousness, Justice and Equity* ; *breaking every heavy Yoke*, and *letting the Oppressed go free* ; in *setting free the Gospel* and the *Word of the Lord*, the *Profession* and *Professors thereof*, ( that hath so long been confined within the narrow limits of some mens particular Apprehensions ) that it *may run and be glorified*, and *prevail and prosper* in its own *single Evidence* ; and that the Lord would cause them to see the *Hamon-like Designs* that some *purpose* against *all the Sons of Sion*, that *refuse to bow to the Pride of their Hearts* ; and that the *Innocency and Righteousness* of the *Lords People* may be brought to light, in *despight of those wicked Ones*, who seek to impeach and darken it ; that so their *Coveting* may not prove like that of *Judah's*, *In looking to their Armour*, and *making up the Breaches*, and *fortifying of the Walls*, *staying on Horses*, and *trusting in Chariots, because they are many*, and in *Horsemen, because they are very strong* ; and then *joy and be glad, slay Oxen, and kill Sheep, eat Flesh and drink Wine*, thinking all secure ; when they should rather call to *Mourning*, to *Weeping*, to *Baldness*, and to *girding with Sackcloth*, if the *Glory of the Lord* and the *saving strength* of himself, be not the *Foundation thereof*, *Isa. 22. 8.—14. 31. 1.*

Oh ! how little have we been sensible of, affected with, and imployed about these things ? though the Lord hath neither been a *Wilderness* nor a *Land of Darkness* to us, but planting us a *Noble Vine*, a *holy, a right Seed*, walling us about, suffering no man to do us harm ; yet have we *degenerated into a*

*strange Plant* ; our *Silver* become *Dross*, our *Wine* mixt with *Water*, &c. Therefore the *Day of Visitation* is come, it is come, we shall know it : We have dealt *treacherously* with the Lord, we have *begotten strange Children* : now shall a *Moth* devour them with their *Portions* ; for, the Lord is arisen in the  *fury of his Jealousie*, being provoked through the *abuse of his Mercy*, to lash us to himself, and correct us for our *out-goings* from his *Grace*, and hath prepared his *Furnace* in *Jerusalem*, and his *Refining Pot* in *Sion* ; in which *two parts* may be consumed, and a *third* brought through the fire ; being thereby made meet for our *Masters praise*, we may serve him with one content.

Wherefore, *dearly beloved Brethren*, you who are *Fellow-Citizens*, and of the *Houhold of God*, *Members* one of another, *One Body*, of which *Christ* is the *Head* ; *Children* and *Heirs*, *Heirs of God*, yea *Joynt-heirs* with *Christ* ; and all *Strangers* and *Pilgrims* here on *Earth*, having no *continuing City*, but are looking after one that hath a *foundation*, whose *maker* and *builder* is *God*, &c. Let's lay aside our *dividing Principles*, and *formal, lazy, key-cold Profession*, and *Unchristian-like Employments*, and with one *Consent* make exact and speedy search into those things in which we have *grievously offended*, and pour forth our *souls* before the Lord, *Repenting* and *humbling* our selves, and that with all speed ; Peradventure we may prevail to a *diversion* of God's intended *Judgments* against us ; if not, that then they may be of excellent use to us : for when we have once seen the want of that, which when we had, we saw not the worth of, nor had no hearts to use ; It will then be more precious in our eyes, more desirable and delightful to our souls ; Should the Lord scatter us abroad into other *Nations*, to wander up and down amongst *Mountains*, *Deserts*, *Dens*, *Caves*, and *Desolate places of the Earth*, destitute, afflicted and tormented ; yea, from *Sea to Sea*, from *North to South*, running to and fro to seek the *Word of the Lord*, and shall not find it ; Oh how precious would the *Communion*, the *Company*, the *Fellowship* of those be then, notwithstanding circumstantial difference, with whom now we have been at *Irreconcilable Variance* ! how delightful that *Presence of the Lord* that once we enjoyed in his *Sanctuary* ! how piercing and lively would the sense of those

those former *neglected Mercies* come fresh and bleeding in our memories! how *satisfactory* would the *Word* of the *Lord* be to our hungry, starved, empty Souls then! how *vivifying* and *comfortable* to our Hearts, though now being full, we *loath the Honey and the Honey-comb!* how little should we value a weeks time then, in the performance of that, which a dayes time now hath wearied us in! how *near* would our Hearts be brought to *God*, our Affections to *Heaven*, and from the *World!* how *un-interrupted* the course of our *Faith*, and *dead* and *crucified* to the *Pleasures* of this *Life!* how *desirous* to be *dissolved*, how *pained* to be *delivered!* how *watchful* for our *Redemption*, and *Day* of our *Lord's Appearance!* how *attentive* to our *main work*, preparing our *wedding Garment!* how *quick* in our *motion*, and *steady* in our *expectation*, looking right on, moving *regular* in our *Journey*, turning neither to the *right hand*, nor to the *left!* &c. Should we then be, when the *Lord* with a *Witness* hath discovered, and uncovered our *Covering*, which He is now about, and hunted us out of our *Rests*, that were polluted, and would have destroyed us with a sore destruction, and scorched us with the fire of our own kindling, and made those sparks we incompassed our selves about with, and walk'd in the light of, like those Oaks we have desired, of which we are now asnamed, going away from them, the *Lord* having rejected that Confidence which we put in them.

How admirably lovely and desirable will *Christ*, his *Truth* and *Kingdom* be, when it stands in competition with *Goods*, *Liberty*, *Wife*, *Children*, and it may be our own *Life* also, when we shall be brought to that parting-point, to receive Him singly, or reject Him wholly, Then will be the time to see the worth of that, which whilst other things stood betwixt, we saw not the full glory of! Oh then let's not fear, nor be dismayed at that which, if rightly used, we shall be such gainers by, but rejoyce, and leap for Joy, in that Day when men shall hate us, imprison us, separate us from their *Company*, and speak all manner of evil of us falsely, and take away our *Goods*, our *Houses* and *Lands*, and *Liberties* from us, &c. For if we stoop under the *Cross*, and deny our selves, and forsake *Houses*, *Brethren*, *Sisters*, *Fathers* or *Mothers*, *Wife* or *Children*, or *Lands* for  
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the Name sake of Christ; we shall receive an hundred fold, and shall inherit Everlasting Life, Matth. 19. 29. Only let's be careful to suffer as Christians, not as Thieves, Murderers, base bodies in others matters, self-revengers, &c. for which we shall have a double punishment; but if as Christians, let's not be ashamed, but glorifie God on this behalf, and commit the keeping of our souls in wel-doing as to a faithful Creator; Considering Him that could have called for the Host of Heaven to have rescued Him, and avenged Him of his Enemies; yet endured the Cross, despised the shame, and the Contradiction of Sinners against Himself, and is set down at the right-hand of God, expecting till his Enemies be made his Footstool: And let us not envy the Prosperity of them that know not God, that laugh whilst we weep, and sing whilst we mourn; for they have received their Consolation, and are in the flower of their Kingdom; but ours is in Reversion, which when we come to the possession of, our Sorrow shall be turned into Joy, our Tears to Praise, our Poverty to Plenty, and we shall come to Sion with Songs, and Everlasting Joy upon our heads; Sorrow and sighing shall flee away, when we shall be made an Eternal Excellency, the Joy of many Generations: For, behold, the Lord will rake out of our hand the Cup of Trembling, even the Dregs of the Cup of Fury we shall no more drink, but it shall be put into the hand of them that afflict us, that have said to our souls, Bow down, that we may go over; And we have laid our body as the ground, and as the street to them that went over; when he hath purged away our Dross, and performed his whole work upon us, He will extend Peace to us like a River, and Judgment shall dwell in the Wilderness, and Righteousness remain in the fruitful Field; and the work of Righteousness shall be Peace, and the effect of Righteousness Quietness and Assurance for ever: Which when we see, our hearts shall rejoyce, and our bones flourish, and we shall discern the difference betwixt them that serve God, and them that serve Him not; though now the Proud are called Happy, &c. The hand of the Lord will be known toward his Servants, and his Indignation toward his Enemies, when he shall render his Anger with Fury, and his Rebukes with flames of fire. For, behold, the day cometh that shall burn as an Oven, and all the Proud, yea, and all that do wickedly shall be as Stubble,

*Stubble, and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither root nor branch; For in flaming Fire will He take Vengeance on all that know not God, and obey not the Gospel of Jesus Christ: For, behold, He cometh with Ten Thousand of his Saints, to execute Judgment upon all, and to convince all that are ungodly amongst them, of all their ungodly deeds, they have ungodlily committed, and of all their hard speeches which ungodly sinners have spoken against him.*

Wherefore let us enter into our Chamber, and shut to the doors, till the Indignation of the Lord be over-past, and bear it with patience, for we have sinned; and gird up the loyns of our mind and be sober, and hope to the end; and take up the Cross and walk on with patience, *lifting up our hands that hang down, and making strait paths for our feet; lest that which is lame be turned out of the way, and run with patience the Race set before us,* not being mindful of that Country from whence we came out, though we may have opportunity to return, [*Remember Lots Wife*] but desire a better, that is, an heavenly; And God will not be ashamed to be called our God, for he hath provided for us a City: and let us not draw back, lest the Lord take no pleasure in us: for, *he that seeks to save his life, shall lose it, whilst he that seeks to lose it shall find.* Let's not then cast away our Confidence, that hath great Recompence of Reward; for we have need of Patience, that after we have done the Will of God, we may receive the Promise: *For yet a little while, and he that shall come, will come, and will not tarry: whose Reward is with him, and his Work before him, to give to every one as his deeds shall be.* In the Expectation of which, and waiting therefore, I am, and remain

*Your Brother in the Faith, Patience, and  
Tribulation of the Gospel,*

John Onley.

3d day of the 3d  
Month, 1661.